7:Richards E-5 (1930-1934)1940 FQ5 Bemba FQ5

622 701 although he did not necessarily take part in the fighting. As one chief put it, 'If we were killed, the whole *icalo* would fall to pieces'. The ruler had certain military captains in his following, could call up men to fight, direct their operations from afar, and arrange for the performance of war magic for success before battle and for purification from the stain of blood after it.

622 651 The prerogatives of a chief consist in rights over the labour of his people, who are required to do a few days' tribute labour each year and to answer sudden calls for help if made; and also claims to tribute in kind, usually paid in the form of an annual present of beer and/or grain, and portions of animals killed in the hunt.[1] It is through this tribute that he is able to pay his advisers, servants, labourers—and soldiers in the old days. Formerly, he maintained rights to certain monopolies, such as ivory tusks, salt from the big inland deposits at Mpika, and guns and cloth traded [567] from Arabs. Slaves or booty captured by the army were brought to him, and he had a number of his own people enslaved for various offences. Besides these economic prerogatives, he commanded great, one might almost say abject deference, and had the satisfaction of seeing his following grow, his authority increased, and his power over life and death over his subjects recognized.

622 The sanctions for a chief's authority are numerous, and they were still greater in the old days. The most important of these has already been described as the people's belief in their rulers descent from a long line of ancestors and the supernatural powers thought to be so conferred. Besides this, a reputation for generosity and a system by which advancement could only be attained through ● [687] royal favour naturally bound people to him. Much of his power also rested in the old days on force. A chief practised savage mutilations on those who offended him, injured his interests, laughed at him or members of his family, or stole his wives. A number of these mutilated men and women still survive in Bemba country to-day. Command over the army and over the supply of guns also lay in the chief's hands and there is no doubt that the greatness of the *Bena ŋandu* rested to a large extent on fear. The people explain that the royal family were named after the crocodile because 'they are like crocodiles that seize hold of the common people and tear them to bits with their teeth'.

[1] All these dues are very much harder to exact nowadays (cf. p. 116).